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DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, OCTOBER 30, 1841. NO 1091.---VOL. XX.—NO. 44.

RELIGIOUS MISCELLANY.

For the Register and Observer.

SECOND LETTER TO REV. N. ADAMS.

To Rev. Nehemiah Adams.

Dear Sir,—I received, through the Boston Recorder of last week, your answer to my Letter in the Christian Register. The 'reluctance' you express, 'at making a reply to a personal communication,' cannot be stronger than was mine in addressing you. But personal feelings are to be yielded to convictions of duty. Your letter seems to me to demand a reply,—if for no other reason, at least to correct some important mistakes which you have made. With this reply, my duty, in respect to the objects of this correspondence, will, I trust, cease.

I am compelled, indeed, to commence with some feeling of discouragement, in respect to being, as I wished, a helper, I will not say of your theological faith, but of your charity. In alluding to an incident in the life of Rowland Hill, which I had quoted, and which I did not remember was connected with the fact of his pamphlet being 'published,' as you say, 'in part without his consent,' (though this makes nothing for you, for the mischief was done before he took his better thought about publishing it,—i. e. having it publicly circulated after he had caused it to be printed,) you tell me I might have found a fact 'in greater consistency with the subject and application of your Sermon, and with "your" views and feelings about it:' viz. where he was advised to leave off attacking Socinian errors. You make Rowland Hill say for yourself, that 'further kind advice on this subject will only be thrown away.' Although I know that declarations of this sort do not always prove the avenues to a man's heart to be closed to conviction, and that one is often influenced by the advice he seems to spurn, I would not address you again, if I had not also regard to others. I have not however asked you, nor do I now ask you, to leave off attacking error. I concern myself only with requesting you (and I may use the language of Paul) not to 'trouble' those who 'bear in' their 'body the marks of the Lord Jesus.' I do this, not, as you intimate toward the close of your Letter, to defend others merely. In defending others, I defend myself against your efforts, as well in your last Letter, as in your Sermon, to destroy both my influence and theirs, as Christians and Christian ministers. I wished, more than all, and still wish, to throw some light on the essentials of Christian faith, and to aid, even though in small degree, the cause of Christian forbearance and union among those, who, notwithstanding diversities of belief, are one so far as they follow Christ.

You think that in comparing you with Toplady, I show 'an unaffected state of mind,' inasmuch as I 'put those who deny the godhead and atonement of Christ upon an equality with a denomination who hold these fundamental truths.' I confess I do not think any more highly of your religion, or any man's, merely because you hold the doctrines you call fundamental. For Christianity, as I understand it, is in respect to its objective truth, the confession of Peter, that 'Jesus is the Christ, the Son of God,' together with those truths which each one for himself honestly understands to be the teaching of Jesus, and among them the declaration,—'Ye call me Master and Lord, and ye say well, for so I am,'—with no evasion of it, or of any other truth, by pronouncing it obsolete. In respect to Christianity as subjective, it is the temper and life of Christ possessed and exhibited by the believer. My mind was not 'unaffected,' believe me, in respect to moral distinctions, in respect to right and wrong, holiness and sin, when I made the comparison of which you complain. It was not 'unaffected' in respect to Toplady's confessedly injurious treatment of Wesley, and to the precisely similar treatment which Unitarian Christians have received at your hands, and of which they feel the wrong as much as the Methodists felt the wrong of Toplady's. But so far as my mind regarded human creeds, and viewed Christians only in reference to their creeds, it *was* 'unaffected,' and may the Spirit of truth keep it so.

But you add—'When in the course of your reading you find a case in which a believer in the deity and atonement of Christ repented of his expostulations with those who, in his view, destroyed the only foundation of a sinner's hope, you will find a case not so entirely irrelevant as your present comparisons.' Now as to the relevancy of my comparison, I merely wished you to perceive that possibly you might be as much in the wrong as Toplady. He thought that he was doing God service by fighting against a man whom he and many deemed a virulent hater of the gospel, because he rejected certain doctrines which they embraced. But that man, posterity, and even his own generation, were obliged to acknowledge a lover of the truth as it is in Jesus, a friend of God and man. A like verdict *may* be given in respect to those whom for their faith, and not for any unrighteousness, you condemn. But to your requisition I can meet it, if you will allow repentance to be manifest in its fruits, and will consider that man as having repented, who, in the familiar illustration of Jacob Abbot, having dulled his neighbor's plane, afterwards sharpened it, and put it into its place again. Wesley published the life of Thomas Firmin, a Socinian, and circulated it among his followers. He prefaced the biography of this good man with these words—'I was exceedingly struck at reading the following life, having long settled it in my mind, that the entertaining wrong notions concerning the Trinity, was inconsistent with real piety. But I cannot argue against matter of fact. I dare not deny that Mr Firmin was a pious man, although his notions of the Trinity were quite erroneous.' Here then is one of those 'Socinians,' whom you say Rowland Hill 'attacked in no very gentle terms,' acknowledged as Christian by 'a believer in the deity and atonement of Christ,' by a Christian minister who was Rowland Hill's cotemporary, and who once thought a Socinian could not be a Christian. This is a virtual repentance, and yourself being the judge, my comparison was not irrelevant. I admit that Wesley sometimes said things which seem in opposition to the sentiments he above expresses. But his biographer gives the true solution, and I hope it will one day apply to yourself—that it was 'in consequence of discussing questions which serve rather to sharpen the disputatious faculties than to improve a Christian disposition. The humaner opinion was more congenial to his temper, and in that better opinion he rested.' [Southey's Wesley, vol. ii. p. 89, 90.]

I feel disposed to pass over your remarks in defence against the charge of injustice, which, having been first made by you against a brother, returned back on yourself. I am not anxious to press any such charge. I will only say that if you are satisfied with one of your comparisons, where you tell me, when I asked you a question about 'developments,' that I remind you 'of what is said in the Proverbs of a certain person:' 'She eateth and wipeth her mouth, and saith, I have done no wickedness:' if you are satisfied, I say, with such a comparison, you will make many think worse than they desire to think of your taste, and doubt whether you in reality feel, what you think you feel, much 'tenderness' and 'concern.' Those 'developments' you say '*in part*' were, 'that Unitarian clergymen had not an instinctive horror at the infidelity of that sermon,' and you repeat this in another part of your Letter. I cannot forbear to ask the question, Why not say, what the connexion in your Letter in the Courier shows you thought,—that those developments *in full* would be, that Unitarian ministers who deny the supreme godhead and vicarious atonement of Christ, already entertain in secret what that sermon declares openly? If there be those, of whom the preacher spake, as 'thinking one thing in the study and preaching another thing in the pulpit,' the day shall declare it. But had you uttered it of Unitarian ministers generally, had you said that as a class they are less sincere than Orthodox ministers, I could have commended your intrepidity, but I should not have had less sense of your injustice, nor less pitied your want of knowledge and charity.

I come now to your remarks on two of the considerations which I presented, why I did not feel the force of your expostulations. The first, relating to the denial of the Christian name to men like Worcester and Haven, you tell me that 'for obvious reasons' you 'decline to consider it,' I am sorry you blench from it. But let that go. It is enough that you would be understood, by your silence, as not regarding such men Christians. I think it not a vain expectation, that wherever the characters and works of those men are known, not a few of your own denomination will feel misgivings while standing on your ground, and many others will pause before they consent to come over to you.

You proceed to deny the pertinency of my allusion to the catholic spirit of Doddridge, in contrast with your own, and you say that 'the Unitarian as' I 'here call him, was an Arian.' I knew it. But you know also, that the Orthodox call Arians indiscriminately Unitarians. I too believe in the pre-existence of Christ, as did Arius, while I would not say along with him, (what created the most offence in his day, and gave rise to the famous Arian controversy: viz.) that 'God created his Son out of nothing.' I would not affirm this even of the soul of man. I wrote a Chapter on this subject, in my humble Pamphlet. But the Orthodox community around me, call me Unitarian, the Orthodox press has universally given me this appellation, and you yourself do the same. Now I shrink from no name by which men choose to call me. But it does surprise me, that you attempt to evade the point in question, by a distinction which practically does not exist.

In this same connexion, you say you 'should be surprised to learn that any Orthodox pastor would not do the same' as Doddridge did. And you ask me the question, 'If a serious person calling himself a Unitarian, and being a member of a Unitarian church, should sit down with an Orthodox church at the Lord's table, do you think any Orthodox minister of your acquaintance would send and forbid him?' Now what has this supposed case to do with the one in point? The Unitarian I mentioned, was *a member of Doddridge's church*, and the question was first, whether he should be excommunicated, and next, whether he should be kept away from the Communion; to which Doddridge nobly replied, that he would sacrifice his place before yielding to such a demand. Is it not notorious, that your Orthodox ministers and churches exclude a man from them at once, who is known to reject the doctrine of the Trinity? I was excluded myself, both from my church and Association, for no other alleged charge under the sun, but that I '*rejected the doctrine of the Trinity as it lies in all Orthodox creeds.*' And can you ask, 'What Orthodox pastor would not do the same' as Doddridge did? Who would 'send and forbid' a Unitarian, that chanced to be present at the Lord's table? you ask.' 'Send and forbid!' Such persons have indeed within a year been passed by, the invitation itself from the preacher's lips is in many cases only to members of 'evangelical churches,' so called in distinction from the Unitarian. But I ask, is it much charity to let a person be at the table, by mere sufferance? Was this the liberality of Doddridge? Either rebuke Doddridge for his latitudinarianism, or contentedly abide the fact that he had a 'liberality' which was 'peculiar' to him in contrast with yourself, or when you see 'a serious Unitarian' seated at your table, be willing henceforward to do something more than merely not 'send and forbid him.'

I might adopt your language, and say, 'it has pained me to see you deceiving yourself, as I think, with the belief that you agree essentially' with Doddridge in your present feelings of Christian charity. With Bishop Horseley, too, you seem to profess to agree, though in reality you do not, as is manifest from your modification, 'if' he 'meant' so and so. He was addressing Priestly, a man who intelligently and from the heart rejected Horsely's views of Christ. And your interpretation that Horseley 'would not conclude that Priestley would certainly perish,' does, when viewed by the side of the generous declarations of the English prelate, indeed make out a 'most lame and impotent conclusion.' Could you well sink the persons aimed at in your Sermon below where you and others put Priestley? He, in your estimation, is the very Coryphaeus of the class who deny the godhead and vicarious atonement of Christ, and therefore your repeated declarations about them, are directly opposite to the liberal hope of Horsely which you quote,—that among them 'the real doctrine of our Lord's atonement had no opponents'—by which I understand him to mean the real doctrine, not as he a fallible man might understand it, but as it is in the Scriptures, and in the view of God.

You next in order review my statements of the essentials of belief, as held by Butler, and Coleridge, and others. What I said, has 'filled' you 'with great surprise.' Now it is not a very serious spectacle to the Christian community, though in the end it may be instructive, that while you take the attitude of surprise, I am equally amazed at your wonder. You view in me 'a mournful instance of self-deception,' on this subject. I beg leave frankly to say here, that I do not exactly like the tone of your Letter throughout. It is too pensive. You 'chatter like a crane or swallow, and mourn as a dove.' I think this indicates a *diseased* state of mind. But let the intelligent observer decide for himself, whether you view me right; whether my representations are, as you say, 'wholly incorrect,' and 'the direct opposite is the truth.'

First, as to Butler. After writing all the paragraphs you quote, he says as follows—that 'the infinitely greater importance of that appointment of Christianity, which is objected against,' [i. e. by the opposers of revealed religion,] 'does not hinder but it may be, *as it plainly is*, an appointment *of the very same kind with what the world daily affords us examples of.*' He does indeed use the phrases, 'sacrifice of Christ,' 'propitiation,' and even 'vicarious punishments.' But it is a common-sense maxim of interpretation, that a writer's explanations determine the sense in which he uses particular phraseology. The sentence above quoted from Butler, with his application of the phrase 'vicarious punishments' to the events of this life, where, as he says, 'men by their follies run themselves into difficulties which would be absolutely fatal to them were it not for the interposition and assistance of others,' an assistance which 'God commands by the law of nature that we afford, in many cases where we cannot do it without very great pains and sufferings to ourselves;'—the application of his phraseology to such cases, shows that he did not view the death of Christ in the manner you deem essential, but in the light that Unitarian Christians view it. In a paragraph next after the two which you quote, Butler does, I concede, teach that 'the doctrine of the gospel appears to be not only that Christ taught the efficacy of repentance, but rendered it of the efficacy which it is, by what he did and suffered for us.' In this, and through the entire Chapter, he agrees altogether with Dr Price, to whom you have alluded. If you too agree with him, then I welcome you to what Dr Price calls the 'middle scheme between the Calvinistic and the Socinian.' In respect to Butler's remark on the efficacy of repentance, I think I substantially agree with him, and I submit it to your candor to judge, after the following declaration of my faith.

I believe that repentance is primarily the gift of God; that Jesus Christ not simply by his instructions and the persuasive power of his cross, but by the power which is given him to exert, through God's spirit, at the right hand of the Father, *produces* that repentance; and has procured my forgiveness, not by the equivalent nature of a vicarious atonement, but by being the author of my repentance.

I believe that as his blood, i. e. his obedience unto death, raised him to the Father's right hand, and that as his being enthroned there is the cause of my being turned to God, and my being turned to God is again the condition of my being forgiven, so in the strictest sense I have 'redemption through his blood, even the forgiveness of sins.' In comparison with the ancient sacrifices, he is

> 'A sacrifice of nobler name,
> And richer blood than they,'

because by the redemptive power he directly exerts, sin is taken away from the soul.

I believe that I have no goodness in the sight of God, by which I merit eternal life, except as I am 'sanctified through the offering up of Jesus Christ once for all.' In being the author of my repentance, he is the author of a change from sin to holiness which, through the continued exercise of his power at the Father's right hand, will become entire and perfect, in the day when he shall present his disciples unto his Father.

I believe that Christ's sufferings being thus the means (and I think the necessary means) of the repentance, and pardon, and salvation of sinners, every sinner saved will look on the sufferings of Christ, forever, as a monument of the evil of sin, and a source of everlasting gratitude and love. When I eat his body, and drink his blood, I remember that his body would not have been broken, and his blood shed, unless I and all men had been sinners, whom he came to call to repentance, and save.

Such is my faith, and, I think, essentially the faith of Unitarian Christians. I may differ from Butler in my philosophical explanation of the influence of the death of Christ, in 'rendering repentance of the efficacy which it is.' But I think I see clearly, as I feel firmly, that I agree substantially with him, and with all true Christians. The whole scope of his Analogy, as well as the Chapter from which you take your extracts, shows, that he was here speaking against those, who view repentance apart from the mediation of Christ, and make their view an objection to the doctrine of a mediator. It is shown also by a sentence greatly misquoted by many, which is found toward the close of Section Fourth of the same Chapter, viz. 'Though the efficacy of repentance itself alone,' [i. e. separately from the mediation, or the effect of the propitiatory sacrifice of Christ,] 'to prevent what mankind had rendered themselves obnoxious to, and recover what they had forfeited, is now insisted upon, in opposition to Christianity,' i. e. by those who oppose Christianity as a divine revelation. Unitarian Christians, as a body, receive that revelation, and the mediation of Christ, as connected with the repentance of the sinner. Butler's argument, in respect to the main scope and end of it, I for one unequivocally say that I approve. My difficulty in respect to receiving Butler's statement about the death of Christ rendering repentance of its present efficacy for obtaining pardon, is just here—How can repentance, when it becomes entire, in other words, how can the change from sin to holiness, when it shall become entire, not be 'accepted unto eternal life,' or meet with anything from God but his entire favor? How can a just man made perfect, be sent to hell, or made miserable? What can make a holy man any other than blessed in the universe of God? Jesus Christ is the author of this perfect holiness. He makes repentance efficacious by making it *thorough*. For this he died and rose again. For this the Redeemed love him, and unite him with the Father, in their ascriptions 'to God and the Lamb.'

Butler seems to consider repentance in the light in which it is often viewed—that of sorrow for sin—and in which you yourself seem to view it, in your Letter to Mr Gannett. In considering (p. 26) Mr G.'s argument against a *vicarious* atonement, that the law of heaven contemplates pardon as one of the expressions of its authority, you say 'this reasoning would be entirely conclusive, if one thing, which is wanting in it, could be shown, viz.: that repentance secures full and perfect obedience.' Now entire repentance *is* full and perfect obedience, and in that admission, you conceded the great point in debate. For Christ is the author of a repentance which secures perfect obedience in the end, as the budding of the figtree secures the fruit. With these remarks, and the explanations of Butler's use of the phrase, 'vicarious punishments,' and the scope of his writings against those who would contemplate the efficacy of repentance apart from the mediation of Christ—a mediation which I receive with my whole heart—I submit the question to the decision of those who can 'distinguish the things that differ,' whether I do not 'agree essentially with Butler in' my 'views of Christ's office as Mediator and Redeemer.' I submit it also to my 'Unitarian friends,' who you remark 'will find fault with' me 'for saying that they agree with him.' I submit it particularly to [illegible] of them, who have told me, with their own lips, that they agree with him, and who take his and Dr Price's view.

The views of Coleridge on the atonement, you mistake altogether. The words you italicise, viz. 'in the sense in which they have been taught to receive it,'—a sense which he says 'contradicts men's clear notions of right and wrong,'—mean the sense in which *you* also teach it. In claiming Coleridge on your side, you are at issue with Rev. Dr Skinner, who, in a note at the close of his 'Aids to Preaching and Hearing,' expressly says, that he 'labors to demonstrate that the death of Christ was *not* a real atonement,' and 'admits of no other than a *metaphorical* atonement under the Christian dispensation.' Many Orthodox ministers, who are readers and friends of Coleridge, will wonder at this part of your Letter as much as I.

Your mistake is apparent from a mere glance at the passage you quote. He classes 'vicarious atonement' not with the simple doctrine of election, but with 'Arbitrary Election;' not with future punishment, but with 'the sentence to everlasting torment by an eternal and necessitating decree.' Atonement, election, and future punishment, he receives as he explains them. But that the atonement is *vicarious*, he no more believes than that Election is *arbitrary*, or that God sentences men to 'everlasting torment by an eternal and necessitating decree.' I wonder at your mistake the more, as you quote the classification that I took from the Comment to which I referred you. Of those four classes you take the 1st, viz. 'sin-offerings,' and make it *literal*, and yet say that here, where is the very hinge of the question, and where Coleridge swings wide from you, that he 'believed in the atonement as understood in the popular sense of that word; viz. a *substitution* and propitiatory sacrifice.' You say this, when Coleridge expressly declares that sin-offerings, from which by literal interpretation you take the idea of 'substitution,' are, with the three other classes, 'four principal *metaphors!*'

In passing from these to Murdoch and Muenscher, you wholly change the question, to avoid the force especially of the statement of the latter. You ask me the question, 'Have the great body of Christians believed that repentance is the procuring and meritorious cause of forgiveness?' And you tell me that I am 'aware that this is not so,' and that 'Dr Murdoch's testimony to Dr Muenscher's faithfulness as a historian, can never convince' me 'or any one, that the historian believed or taught such a notorious error.' Permit me to say emphatically, in your own language, with no disposition to retaliate, 'this is a false issue, and a wrongful representation.' I do not believe there is a Unitarian, in or out of New England, who will not feel it so. And it will not abate the sensation, when they reflect that again and again have they solemnly protested against it, and now receive it from one who professes to feel so much for their salvation. I beg you to consider, that 'the Lord doth require thee' not so much to feel for souls in error, as 'to do justly.' Unitarian Christians believe that the grace of God through Jesus Christ is the cause, and that repentance is the *means*, the *condition*, of forgiveness. The only difference between Orthodox and Unitarian Christians on this point is, that the former hold that *the death of Christ as a vicarious sacrifice is the ground cause in the mind of God why he forgives*—the love of God finding out this way, so that he could forgive consistently with his justice: Unitarians hold that *the grace of God is itself the cause, without any such reason in his mind*, except as his love provided his only begotten Son, and exalted him to his right hand to give repentance, and along with that, (as effected progressively by his power until repentance shall become entire,) the remission of sins, and the blessedness of Heaven. I would linger here, and plead that Christians, who differ so little, should at least not denounce each other for their belief. But I forbear. I refer you again to Dr Muenscher's testimony, and again say what you have not disproved, and cannot disprove, that there is not a hint there of vicariousness, not a syllable of having the merits of Christ so set over against our deficiencies, as that we are thereupon accepted. I do sincerely believe that this simple statement by Muenscher contains the essentials of faith on the subject of forgiveness; I believe that into these simple elements the numerous and apparently conflicting notions of Christians may be resolved; my prayer is that you may yet see and acknowledge it to be so, and that 'all who love our Lord Jesus Christ in sincerity' may, on that simple ground, prepare for the *union* for which he petitioned, in his last prayer with his disciples.

In noticing Dr Murdoch's opinion, that 'the faith of Christians in every age has not extended much beyond the fact that there is forgiveness with God for the penitent believer on account of something which Christ has done or suffered,' you say that your 'own knowledge and faith never extended any further.' I would it were so. But that 'something' you give shape to, you put it into 'a well defined and palpable' form; and it is the *body* you give it, that proves an offence to Unitarian Christians, and a stumbling-block to your own charity. There are repeated statements in your present Letter, to say nothing of your Sermon and two following communications, where you say that you 'regard the death of Christ as *literally a sin-offering*;' that there is 'need of atoning blood to make it consistent for God to forgive;' that Christ's 'sufferings and death are equivalent to the punishment of sin.' Certainly your faith far outruns Dr Murdoch's simple statement, before you get half way through your Letter.

You request me to 'permit' you 'to point out, with the utmost kindness, the mistake into which' I 'have fallen,' in that I 'do not discriminate between belief in a vicarious atonement, and a knowledge of the way in which that atonement is, in the view of God, equivalent to the punishment of sin.' Let me say to you, this is *your* mistake. You make it, first, in giving your account of Butler's views. He does not make what he considers the 'mysterious' part of the death of Christ, the 'somewhat ill it unrevealed,' to be, as you represent it, '*How*, or *why*, divine justice is satisfied with Christ's sufferings, instead of the sufferings, of men'—'What is the nature of the equivalency in the sufferings of Christ to the endless punishment of sin.' He does not say a word about this 'equivalency' itself, he does not teach this doctrine of 'satisfying divine justice.' He considers the 'unrevealed' part to be, How the death of Christ has 'efficacy for *obtaining pardon*,' How he 'obtained for us the benefit of having our repentance accepted unto eternal life.' You go a great step further, and say the death of Christ obtained pardon by its being equivalent in the divine mind to the punishment of sinners. You solve the mystery, and make the solution an essential to salvation; and here you differ from Butler. Your idea of a vicarious atonement, as given in different parts of your Letter, is itself a formal statement, *why* the atonement influences the mind of God, viz. because of 'the equivalency of the sufferings of Christ to the endless punishment of sin.' Do you indeed consent to be at issue with the late Dr Mason of New York, who in one of his sermons strongly censures the following concession of Magee on the Atonement—viz. 'I know not, nor does it concern me to know, in what manner the sacrifice of Christ is connected with the forgiveness of sins; it is enough that this is declared by God to be the medium through which my salvation is effected'—and then having pronounced his censure, thanks God that, 'we know the precise manner.' Will you apply to him your appellation of 'some speculating theologian?' I should like to indulge the belief that you take such a stand, and to consider your act as a virtual repentance, but you are not firmly there yet. I hope to see you there.

As you put your interpretation on that simple declaration by Dr Murdoch; while you doubtless hold all that the declaration contains, will you permit me to put my own interpretation upon it, and then candidly decide for yourself whether I do not also hold essentially that same declaration?

'There is forgiveness with God for the penitent believer on account of what Christ has done or suffered,' in the sense that because Christ thus suffered, he was exalted to be the author of repentance, and with it of forgiveness. If Christ had not died and risen again, and ascended on high, I should be still in my sins, and therefore unforgiven. He is thus in an important sense the *cause* of my forgiveness. 'There is forgiveness with God *on account of* what Christ did and suffered.'

I go further. Looking upon the sufferings and toils of Christ, as of an innocent person for the sins of others; regarding them as a memorial of the evil of sin, there may be, and I think there is, an influence exerted on the mind of the believer, which contributes to keep him permanently holy in the kingdom of heaven; and the death of Christ, thus contributing to the stability of the holy government of God, is an adequate reason for the reception of the truly penitent. His death has thus, in the language of Butler, '*rendered repentance of the efficacy which it is.*' I cannot view his death as a 'sin-offering,' literally, as you view it, because I cannot feel the force of your assertion, or of any arguments I have seen to substantiate your assertion, that in the cases of 'ransom,' 'we know of several particulars in them in which there is not a correspondence between them and the death of Christ;' but that 'there are no such obvious failures of analogy between the death of Christ and sin offering.' I see as many in the latter as in the former, and both are taken from the Old Testament.

Having reconsidered, and I trust confirmed, the statements I made in my former Letter, as to what good men have thought on the essentials of faith, in contrast with yourself, I come now to a part of your Letter which if I should confess gave me pain, I should speak the truth. You seem to be occupied so much with your own griefs, that you forget others have theirs, which you yourself have caused. You tell me that you are 'interested to know whether when' I was 'an Orthodox minister,' I 'had no other idea of faith in Christ' than that which I illustrated by the anecdote of Hopkins and Murray. I gave immediately in connexion, the idea of faith as I hold it now, and partly in the language of Dr Appleton. Do you indeed, by omitting it, consider it nothing worth? I might then have as poor an opinion of your Christian experience, as you have of mine.

You would also make it appear, that I 'think an anxious sinner' may have nothing 'more than his own repentance, or his future goodness, to make him justified and accepted of God.' You proceed to show how I 'look upon Christ.' Perhaps you do all this only to make a strong case against me. But in omitting some of my statements, and thus interpreting and paraphrasing my sentiments, you do not show the spirit of Christ. If I have done so to you, I ask your forgiveness. If that anecdote misrepresents your expression—'a faith adjudged by the searcher of hearts to be scriptural faith in a vicarious atonement,' I here unsay it.

You speak of the pains attending the disruption of my church relations. I thank God, though my heart then experienced a bitterness it never knew before, I could also enter more fully than ever into the calm spirit of those words of Christ—'Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.'

In your fearful imagination, you view me in arms against my Savior, and aiming an arrow at you who continue faithful, while I have forsaken and denied him. I reply to you in the words of the children of Reuben, and Gad, and Manassah, the smaller portion of the tribes, against whom the whole congregation of the children of Israel went up to war—'The Lord God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the Lord, that we have built us an altar to turn from following the Lord.' While you would make the impression that I 'have apostatized from the evangelical faith,' and 'will be peculiarly exposed to the temptations of infidelity,' let me tell you that one source of skepticism has been already removed, and I have less of such feelings than I ever had; that nothing is so lovely as holiness, the spirit and life of Christ; that no truth is so precious as what he uttered, and no persons so dear as true Christians. Though you think and say, it is 'an imaginary Christ that' I 'love,' let me affirm, humbly indeed, that the Christ of the New Testament is very precious to me, and that 'I know in whom I have believed.' If, as you say, I 'shall have a barren ministry,' let me express my cheerful confidence that as to my success in the field where I labor, (I hope for grace to labor faithfully,)

> 'Be it less or more, or soon or slow,
> It shall be still in strictest measure even
> To that same lot, however mean or high,
> Toward which Time leads me, and the Will of Heaven.'

If in your estimation my faith is only 'plausible enough to catch the credulous hearts of those who would like to have the distinguishing and humbling doctrines of the gospel omitted,' let me remind you that by the same sort of assertion, the doctrine of Arbitrary Election and Reprobation has been maintained, and that there is a submission to 'humbling doctrines,' so called, which, although it takes the attitude of humility before God, becomes pride before man. I pause here, and forbear any attempt to sketch you, as you have me, not because I think you are not a fit subject for a sketch, but lest from sense of wrong I overdo, and overcome evil with evil. You may have confidence in integrity of motive, you may be conscious of supposed christian feeling, you may have the best ends in view, but neither the end sanctifies the means, nor will all such confidence diminish the wrongfulness of an injurious act, whether you commit it towards me, or I towards you.

In conclusion, permit me to avail myself of your allusion to Mount Sinai, up whose forbidden sides you imagine me to press my way, 'without a days-man and mediator.' More in sorrow than in anger do I feel that part of your representation especially, where you put into my lips a sentiment uttered substantially by another on an occasion you have more than once noticed—'I want no mediator between myself and God'—a sentiment I reject with my whole soul. But let this and every unpleasant feeling, occasioned by your sermon and letters, pass from my mind. It is here at this 'Sinai' that you stumble. Let me bring to your mind the words of the Apostle—'Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest; but ye are came unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.' I feel the force of the exhortation—'See that ye refuse not him that speaketh,' him that speaketh by his blood those better things of forgiveness to the repenting, and salvation to those who keep his commands. That sublime and awful close, 'Our God is a consuming fire,' is not, as you represent it, God a consuming fire independently of a vicarious atonement equivalent to the punishment of sin, but God a con-

suming fire to the finally and irreclaimably impenitent, who do not become, through his Son, the subjects of that 'kingdom which,' consisting of 'righteousness, peace and joy,' 'cannot be moved.' Unless you and I shall become holy, through the aids and influences connected with the gospel of Jesus Christ, God will prove 'a consuming fire' to *us*. But all the righteous, and among them many, I trust, who are the subjects of your fears, 'shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven.' There shall we, who here 'see through a glass darkly,' behold 'face to face.' There we, who here 'know in part,' 'shall know even as also we are known.' And among the felicities of Heaven, shall be the knowledge of those whom in this world we misapprehended, and whose likeness to Christ we were too slow on earth to own and love.

I am, truly and respectfully,
Yours, I hope in the love of Christ,
NATHANIEL S. FOLSOM.

Haverhill, Ms., Oct. 15, 1841.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 30, 1841.

WHO IS TO BLAME FOR OUR FAULTS, OURSELVES OR OTHERS?

A quaint old divine of the last century, commences a sermon on the text, 'the woman, whom thou gavest to be with me, she gave me of the tree and I did eat,' in the following manner. 'A poor excuse, Adam! a mean, cowardly thing to attempt to throw the blame upon Eve. She gave you of the tree, did she? What did you take it for?' It is a poor excuse, but many offer it. In nothing is our descent from Adam more clearly proved, in nothing is our resemblance to him more entire and perfect than in this strong desire, so often exhibited, to shift responsibility from ourselves and place it somewhere else. It forms the staple of every argument offered for self-vindication in the court of conscience. Whenever that inward monitor accuses us of dereliction of duty, whenever its reproaches bring disquiet to our thoughts, whenever words of censure and condemnation are spoken by others against any portion of character and conduct, the first impulse and the last struggling effort of the soul is to escape the responsibility of its actions, to show that they were produced or influenced by the necessary operation of causes, independent of the individual will, affections and judgment. There is always some one 'who gave us and we did eat,' some excuse through which the responsibility passes from us and we are no longer obnoxious to censure. Commonly that incorrigible offender '*circumstances*' has to bear it all. The responsibility is made to rest with them. 'We were so situated, our position was so peculiar, the juncture was so trying, the '*circumstances*' were such that it was impossible for us to do to otherwise.' This is sometimes the language of self-vindication. But what our passions and prejudices call '*circumstances*' and invest with such invincible power, the voice of pure calm reason would call '*opportunities*.' Circumstances, properly defined, are only the relations of things or events to each other, and as these viewed in one aspect are *temptations*, in another they are opportunities for the exercise of self-command and the cultivation of a generous and noble virtue. Circumstances may sometimes enhance the difficulties of virtue, but they also enhance its glory and its praise, and no circumstances can ever make the path of duty and right so intricate that an upright mind cannot discover it, or so difficult that a pure heart and a firm purpose cannot follow it.

Others atempt to shield themselves under a bad education, natural temperament and constitution. 'It is my unfortunate and injudicious education' says one, 'I was reared in self-indulgence and gratification, I was never taught self-control, or made to restrain my desires and passions'. 'It is my natural temperament' says another, 'I am not so sluggish and imperturbable as some men are, my blood moves quick. I am very susceptible and sensitive and continually exposed to violent excitements and hasty resentments and unguarded words and actions in scenes when other men would be undisturbed.' 'It is a constitutional weakness' says another, 'it is an inherent defect of my nature, inherited from my parents.' He has had little intercourse with the world, who has not often heard such excuses as these, and he has a short memory probably, if he do not remember having sometimes offered them himself. But are they sufficient to hold us guiltless? Education doubtless leaves a deep signature on the soul and does much in determining the future character. But we are to remember that education, in the full meaning of the word, is not a work wrought out for us entirely by others. A period arrives, when every person takes and must take his education into his own hands. There is such a thing as self-education, and no man has ever attained to any strength of character, to any eminence in virtue or usefulness, who has not educated himself. We are ready enough to assume to ourselves the merit of whatever virtues we possess, we ought not to cast the blame of our faults upon our parents or teachers. We cannot do it; nor can we throw it upon natural temperament and constitution. These things undoubtedly modify character. They are the source of all that is peculiar in each individual, the things that make him himself and not another person. But they are not excuses for misconduct. He, who knows *all* the capacities and tendencies of every soul, will not so regard them. For in every soul there is a controlling power, a throne, and if reason and conscience are permitted to ascend it, there is no strong tendency of our individual nature that may not be guided aright, no peculiarity of temperament that may not be made the instrument of virtue and the source of happiness. Those who will be at the trouble thoroughly to examine and compare their inward and outward life, and will do it honestly, will find themselves compelled to admit that those same tendencies and peculiarities of temperament, upon which they would now throw the blame of their faults and weaknesses, might under a different application and a wiser control have laid the foundation of some of the most eminent virtues, and served not to weaken and disgrace, but to strengthen and adorn the character. Indeed the whole difference in the character and destiny of some of the most eminently virtuous and detestably vicious men may be traced to the different application and control of the same natural tendencies. We cannot therefore in this, or in any way, escape the responsibility of our actions.

In our last paper, we gave an extract from the Address of *Alden Bradford* before the P. B. K. Society in Bowdoin College. It may be proper also to give the note referring to the paragraphs which we copied.

'It is often objected to the Congregationalists, by members of both the Romish and the English established church, that they have no standdard, no binding, decisive authority, as to their religious faith, or forms of worship. But it has been justly replied, that the written instructions of Christ and his inspired apostles were received as a standard and a rule: and that this was both more safe and more proper, than the decisions of Popes and Cardinals, or of Kings and Bishops. The puritans have, in truth, given more deference and regard to the authority of Christ, the *Revealer* and *Teacher* of our religion, than the church of England or of Rome. With them, the sacred Scriptures have been and are received, as the only rule and guide in matters of religious faith and duty. But there will now be great weight in the objection, if the plain truths and doctrines of the Gospel are to be set aside by the mere conjectures and vain imaginations of speculative individuals. For then we shall have no standard, to which we may appeal and ought to defer; to decide what are the true doctrines taught by him 'who has spoken from heaven.' The puritans in England in 1650 and 1680, may be justly deemed *conservatives*. They aimed at no new metaphysical or philosophical theory hostile to the great principles and truths of Christianity. They were indeed, reformers—but their opposition was to the traditions and additions of men, which had no support in the sacred canon of Scripture. The chief object of the Reformers in 1620, and of the Puritans fifty years later, were to bring the church back from error and from vain ceremonies, imposed by fallible men, to the simple forms used in apostolic and primitive times. Here was no speculation, or doubtful theory; but a return to the plain doctrines to the great Master, and to the purity of worship which he recommended. The offence of the puritans was a rejection by those of human authority and human impositions, and an acknowledgment of the sole authority of the Son of God. And this is *conservatism*, whatever worldly men, or visionary men may pretend or suppose: and essentially different from the theories and speculations of many of the present day who reject or disregard revelation only so far as it may agree with their individual consciousness, without reference to its divine authority and origin.'

EPISCOPAL CONVENTION IN NEW YORK.

A New York paper says, among other things, that, 'Nothing has occured in the ecclesiastical line since the grand array of papal bishops in Baltimore, to vie with the display recently made by those of the Protestant Episcopal church in this city, for an imposing exhibition of the pomps and vanities of the world. On the celebration of the Eucharist, nineteen or twenty bishops, robed in all the dignity of their official vestments, marched up the aisle, and according to their degrees of dignity, ranged themselves on each side of the altar. The service then proceeded with all the parade which it could possibly receive. Indeed, the whole aspect of the Convention has been distinguished by a most definite exhibition of the inflated and Anti-Christian notions of Oxonian Episcopacy. We give thanks to that kind Providence which gave us a Puritan ancestry, and delivered us from an original connection with such an unscriptural regime. That such fantastic displays and assumptions should be sanctioned by the sober Evangelical church is not to be supposed, but among the theatre-going, fashionable and frivolous public, it bids fair to be popular.'

Messrs Editors,—I am rejoiced to see the proposition made by you, in regard to the enlargement of the Register, provided that four hundred additional subscribers be obtained by the first of January next. With the increasing zeal which is manifested in extending the views of Liberal Christianity, and in improving the condition of those Churches already established, it must appear evident that the Register has, and does now exert an immense influence in strengthening the hands of those engaged in the good work, in spreading and communicating the views, prospects, wants, of the denomination. Acting in a field which cannot be measured, such a paper should surely be *liberally* supported, and attractive as it now is, it must under its contemplated enlargement be rendered still more so. It is to be hoped, that the call will be responded to heartily, as I have no doubt it will, if the wants of the paper are only *laid before our Churches*. Especially am I strengthened in this belief when I view the condition of Unitarianism in this city and Brooklyn. Here we have some thousands of professed Unitarians, comprising four Churches. As far as I have viewed the denomination here, they appear to be too much isolated from *each other*, and especially from their brethren of the like faith in the East, And this generally is a *great fault* with nearly all our Churches. They go too much on the principle of not letting the left hand know what the right hand doeth; now politicians have for a motto that *union* is strength, and so do all other associations, and if the rule is good, and who can doubt it, why should not Unitarians act upon this principle? to accomplish this, what better means can be applied than the Register? I verily believe *none*. By this means information of every kind can be transmitted, Churches far apart can commune with each other. For instance the Church in Savannah can be informed of a Sunday School celebration, or some anniversary meeting in New York or Boston, and you may reverse it, and thus all our Churches can hold the right hand of fellowship with their distant brethren. But what I wish especially to remark, Messrs Editors, is, the *very inefficient* support which is extended to the Register in this city and Brooklyn. Here are four churches of our faith, and to speak within bounds, I do not believe you have more than one hundred and fifty subscribers. I have no doubt, Sirs, that you might obtain *very many* in addition to your present number in this city, if application be made, especially in Brooklyn, where there has lately been a new Society organized, which under the very popular ministrations of Rev. M Farley is in a very flourishing condition. I have written more than I intended, but feeling a deep interest in [illegible] and prosperity of your excellent paper, I have respectfully presented to you my views.

Very truly yours, A LAYMAN.

New York, Oct. 21*th*, 1841.

INSTALLATION AT PETERSHAM.

On Wednesday the 6th instant, Rev. Nathaniel Gage, late of Haverhill, was installed as Pastor of the First Church and Society in Petersham. The services were as follows: Introductory Prayer, by Mr Barry of Framingham; Reading of selections from the Scriptures, by Mr Bradford of Hubbardston; Sermon, by Mr Thompson of Salem; Prayer of Installation, by Mr Wellington of Templeton; Charge, by Dr Thompson of Barre; Right Hand of Fellowship, by Mr Jones of Brighton; Address to the Church and Society, by Mr Wilson of Montague; Concluding Prayer, by Dr Willard of Deerfield. In the language of our correspondent: 'The sermon [text, 1 Cor. iii. 26. 'I have planted and Apollos watered, but God gave the increase,'—subject, 'The Ministry, the Truth, and the Spirit,'] was able and impressive. All the services were deeply interesting, as testified by the profound attention of a very numerous assembly. Great unanimity has marked the proceedings of the Church and Society in the settlement of Mr Gage, and his prospects of extensive usefulness are highly encouraging.'

MRS KATHARINE G. MCKAY.

Died at New Brunswick N. J., on the 10th inst. Mrs Katharine G. McKay, daughter of the late Samuel Dexter of this city.

The death of this lady is deeply lamented by those who knew her worth and loved her for hervirtues. Deeply impressed with a conviction of the solemn responsibleness of her sex, she sought ever to discharge with fidelityher high duties in all the relations of daughter, sister, wife and mother, which she sustained. Her character was cast in no ordinary mould. It was marked by qualities that command respect and secure confidence and attachment. She was distinguished for independence and decision of mind—attributes so important in a woman, for a genuine honesty of purpose, and a mingled sincerity and frankness of manner which none could even for a moment distrust; and her affections, sanctified by the chastening influence of affliction, and hallowed by Christian faith and hope, glowed with purity and power in her breast, making her thoughtful for others forgetful of self, ready to improve every opportunity of usefulness which providence offered, and to contribute what she might to the comfort, happiness and virtue of others. Her charity, ever commensurate with her means, had that quality which the Savior approves—the left hand never proclaimed what the right had done. She was singularly free in all respects from ostentation, or affectation. The governing principle of her life seemed to be a simple earnest desire to know the truth and to do her duty. Her thirst for intellectual acquisitions neither the cares nor the sorrows of life had extinguished. Her mind was enriched by extensive reading and study.

She did not imagine that because she was a woman, it was not necessary for her to inquire and form a judgment and opinions for herself. With a masculine vigor of intellect, she investigated for herself the profoundest subjects of moral and religious truth, and was ever eager to gather new light and fresh knowledge from whatever source it could be derived. Her faith was the firm and honest conviction of her mind, the result of patient thought and earnest prayer. It was also that 'faith of the heart which is unto righteousness. What she believed to be true she aimed to embody in her character and apply to her conduct. Within the last few years, a dark shadow had been thrown over her lot, by the death of an endeared husband, and two sons in the bloom of opening manhood, whose high principles and noble purposes and manly piety were an evidence that the mother had been faithful in her high trust. In these bereavements she manifested the strength of her faith, by her calm and cheerful resignation to the divine will, and the holy energy with which she applied herself to the discharge of the duties that in consequence devolved upon her. While on a visit to a brother in New Brunswick she was seized with a disease incident to the climate, which in a few days terminated fatally. To a character so formed, to a life so spent, death could never come inopportunely. She met it with unruffled calmness, with a faith firm as the throne of God, and a hope bright as his glory.

RECENT PUBLICATIONS.

Two Sermons on the death of Rev Ezra Ripley, D. D., one preached at the Funeral, by Rev. Barzillai Frost of Concord; the other on the following Sabbath, by Rev. Converse Frances, D. D., of Watertown. Boston: James Munroe & Co. 1841.

Both these sermons are excellent; and we are certain our readers will desire us to make long extracts from them. We quote first from Mr Frost:

'Dr Ripley was born, May 1, 1751, at Woodstock, Connecticut. He was the fifth of nineteen children. His father was born at Hingham, Massachusetts, on the farm first purchased by William Ripley from England, at the first settlement of the town. On this farm the seventh and eighth generations now live. The deceased followed the business of farming till sixteen years of age. But he early manifested a strong desire for learning, and a marked love for the ministerial office and character. A large family and moderate circumstances would not allow his father, in justice to the other members of his family, to think of giving him a liberal education; but by his own exertions and the patronage of Dr Forbes of Gloucester, he fitted himself for college, and entered Harvard University, July, 1772. The unsettled state of the times was very unfavorable to intellectual culture. The storm of the Revolution soon burst upon the country, and in 1775, in his senior year, the college was removed from Cambridge to this town. The studies were very much broken up, many of the students entered the army, and the class never returned to Cambridge. But where a true thirst for knowledge and a settled purpose of self-improvement existed, the obstacles only fanned the flame. There was an unusually large number of distinguished men in this class of 1776; Christopher Gore, Governor of Massachusetts, and Senator in Congress; Samuel Sewall, Chief Justice of Massachusetts; George Thacher, Judge of the Supreme Court; Royal Tyler, Chief Justice of Vermont; and the late learned Dr Prince of Salem. Among these distinguished men, Dr Ripley sustained a good rank as a scholar. But he was more distinguished for the high tone of his moral and religious character. Although remarkably social in his feelings, and having a keen relish for wit, and possessing a rare tact for giving point and spirit to an anecdote or incident, yet he never descended to what had the appearance of vulgarity or impurity, which was much more common at that time than at present, not only among young men in college, but older and graver men, of the highest cultivation and refinement. He was so remarkable for standing aloof from this, and from all the tricks and habits of college life, that savored of immorality or impropriety, that he was called by his classmates *holy* Ripley.

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'From a very early period, he manifested a profound moral and religious sensibility. At the age of about five, he had been an attentive listener to what the Scriptures say of the liar and his doom. One day he was observed by his father to be in a flood of tears, and inconsolable. On inquiry, he found the cause to be, that a little brother had told a falsehood, and it was for him that he was dreading the divine displeasure. This deep moral and religious sentiment was what led him early to look with so much reverence and desire to the ministerial office. But it was not until sixteen years of age, that he dated the first decisive awakening of his religious nature.

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'If we divide men into three classes, the conservatives, the reformers, and the radicals, Dr Ripley would belong to the reformers. His whole life was on the side of reform. He was warmly in favor of the American Revolution. In the great and glorious struggle, he took an early and decided stand on the side of independent judgment and the rights of conscience. He modified the views in which he had been educated, as fast and as far as the light broke into his own mind. He was early in adopting all the improvements of the age. He was a devout believer in the progress of society, and has given us in his Half-Century Sermon an encouraging picture of the last generation. His mind was open as a child's even to the last, and he modified some of his religious views within a year of his death.

'But the reform which he sought was the slow and sure growth of wisdom and experience, and not the rapture of impatience and violence. He did not throw away the religion in which he had been educated, as soon as he discovered a single error in it. He did not utterly reject a doctrine as soon as he felt that there was something wrong in it. He *waited* until he clearly saw where the error was, and then he rejected the error and retained the truth. In this way there has been a steady progress in his mind, and no violent changes. He was educated in the Trinitarian and Calvinistic doctrines. And although, as he tells us in his Half-Century Sermon, he rejected the *five points*, as soon as he became of age, yet it was not so with all the doctrines. The progress of his mind is strikingly illustrated on the church records, in relation to the church covenant. When he was settled the covenant was strictly a creed and a vow. It embraced all the doctrines of the Assembly's Shorter Catechism. These doctrines were left out, or modified from time to time, with the unanimous assent of the church; and the doctrine of the Trinity in the form of a creed, or rather the Scripture language which is so interpreted, did not wholly disappear till 1826. The last vestiges of the creed and of the *vow* were removed from the covenant last winter, with his entire assent and approbation.

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'In conclusion, I would say a word of his old age, which was the most remarkable part of life, and perhaps of any individual's in the community. It was remarkable for the vigor and progress of his whole mind and character even to the end. There was a progress in his knowledge and opinions. He continued to hear read all the new views that came out; and although decidedly opposed to some, yet he was not alarmed. He confided in the power of truth, and believed that something might be learned from all classes of minds. His deep and lively interest in all that was going on in society, and particularly in his own parish, continued unabated. The freshness and warmth of his sympathies and affections retained almost a youthful glow. It was by this means that he attracted the young to him, and caused them to enjoy his society and love him like a father. And like the sainted Bulkley, 'by a sort of winning, yet prudent familiarity, he drew persons of all ages to come and sit with him, when he could not go and sit with them.' It was not till within three or four years, that in consesequence of the loss of sight, he made the attempt at extemporaneous preaching, which is so difficult even for those in the zenith of their powers. His success was complete. Although extemporaneous speakers are apt to be wordy and rambling, and old age is still more prone to it; yet he never was so sententious, direct, and connected. He never once lost his connection or recalled a word. His mind kindled and his youthful vigor seemed to return as he went on. His last sermon, preached the day after he was ninety years old, was probably the best he ever preached. It was from these pregnant words; 'Let us hear the conclusion of the whole matter; Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.' And finally, he continued to the end to increase in spiritually. At the close of forty years of his ministry, he rejoices with humility in the increased firmness and zeal he feels in his religious improvement. He then adds, 'I esteem it an important, if not an essential evidence of vital religion, that the decline of life be the increase of heavenly-mindedness; and that as the body descends to the grave, the mind and heart ascend towards heaven.' His evidence in this respect was bright. His whole character never improved faster than in the few last years of his life. It was his constant study, as he sat in his chair, to do good to somebody, even to the day before his death. He made it an object to exclude vain thoughts, and keep his mind in a devout frame. In the last few years he seemed to have gained a perfect mastery over a temper constitutionally hasty and irritable. As he drew towards the close, his feelings became more kind and tender. A few years ago he had seasons of self-distrust and darkness. But of late they had disappeared. His faith was triumphant. The grave had lost its terror. A short time ago I called with a stranger. He had just returned from his tomb, where he had been to give directions to the sexton with respect to his remains. He spoke of it with composure and cheerfulness.

'On Friday evening a distant and beloved brother arrived. They spent the evening in delightful intercourse and reminiscence of the past. The deceased led the devotions with more than usual fervor and appropriateness. He retired in perfect health, and fell asleep in Jesus.

The subjoined passages are from Dr. Francis;

'The intellectual gifts of Dr. Ripley were such, as no candid person could estimate otherwise than with great respect. He had, I think, that healthy energy of a sound mind, compared with which brilliancy is quite a poor thing. He would put his faculties upon what came before them with a sort of honest strength, which showed that there was anything but want of power there. Looking at subjects from his own stand-point, his insight was clear and direct. The ministry is not often graced with better powers of mind; and if he was not, what circumstances refused him the opportunity of being, an accomplished scholar, he was—what is so much better than a mere scholar—a straight-forward, manly, clear thinker. * *

But the intellect is never the man, properly speaking. The life of the soul, the action and movement of the moral being, is that which makes the man. Speaking of our departed father from this view, of whom can you say more which it is delightful to remember? Was not his memorial in this respect known of God and of men? When it was present, did we not take example at it,—and now it is gone, do we not desire it? You could not know him without feeling that his was a true and generous soul, that his was a heart filled with the disinterested love of doing good. He had a full and hearty benevolence, which ever sought to express itself in word and act. Few men, I believe, have so self-forgetting in their beneficence. With a spirit of kindness, free and open, wherever distress was to be relieved, or happiness to be imparted, he looked in this respect, as in others, to the example of Him who came not to be ministered unto, but to minister. And then his benevolence had that frank and manly simplicity of the old school, which gave it a double value by making you feel that it was never a conventional counterfeit, but a truthful reality. The man of true Christian love never says or does a false or unmeaning thing, for the sake of some present case, or to serve a turn. Nor did Dr. Ripley ever say or do such a thing. * * * *

'This is to be said with emphatic fitness of Dr. Ripley, that he was a *true* man, true to himself, true to his fellow-men, and true to God. He was faithful to his thought, and lived it out. Here was a man who always made you feel, that he was a sturdy, strong reality. The old New England truthfulness of soul was in him. He had a law of the inward life, and to that law he was never false. I know that he loved and upheld forms with a some what scrupulous care, both in ecclesiastical and social concerns; but it was because he believed the forms to be the robe and defence of realities; and after all, was it not a wise care? Never would you fear for him, that the man might be lost amidst lifeless arrangements, or hidden under conventional devices. His true soul shone over and spoke through them all. His action and speech sprung always from his own being, and meant what they purported to mean. He did not reproduce what had first been brought from abroad, and laid as a foreign substance upon his mind,—but he gave forth what was then living in his soul. He was a man of integrity, and so never in discord with himself. * * * * * *

'Can we fail to remember his conscientious industry, which never abated, never grew weary? Year after year found him working hard at his post, never seeking relief or indulgence. Where was a more laborious ministry than his? where one of more substance and less pretence? Dr. Johnson once said in his strong way, "Sir I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life." Dr. Ripley never made it an easy life. He was sometimes called to privations and trials, which would task to the utmost no common resources of faith; and he not only stood erect under their pressure, but proceeded in his forthright course of work with as much alacrity, as if there had not been a feather's weight upon him. And that spirit of improvement, which never flagged to the end of life,—the admiration of all who knew him,—can you ever forget it? * *

Shall I speak of the virtues and graces of that long life? They have been in your midst, and you know them all. The remark is a fine one, that "the life of a pious clergyman is visible rhetoric." Was it not so with our departed father? Have you not seen the steady shining of the well adjusted virtues, which graced that character, all bearing upon them the Gospel stamp? He seemed to me to have the conscientiousness and rectitude of the old Puritan soul, with none of its harshness and narrowness; the purity of a holy man, with the comity of a gentleman. Because he loved practical goodness best of all, he preached with such practical powers the truths of eternal life. I suppose few ministers have lived, who had less love of merely curious disquisitions in the pulpit. To feed the craving soul with these, instead of the bread of life, he would have felt to be a cruel wrong, like that of the Roman emperor, who, in a time of general famine, when many were perishing by hunger, ordered from Egypt, the granary of Italy, ships laden with sand for the use of the wrestlers. His preaching came from a heart schooled and seasoned in the wisdom of Jesus, the wisdom of life eternal. Therefore it aimed with honest directness at the great things pertaining to godliness. Thus it might be said of him, in the words of England's ancient poet,

"The lore of Christ and his Apostles twelve
He taught, but first he followed it himselve."

He did not expect men to be raised by the bones of a dead prophet;* and so he was a living man and a living minister.

Of the piety of Dr. Ripley what need that I should speak? Who, that knew him, does not know that it was his fervent, deep, vital? It burned with a steady warmth through his thoughts, motives, and principles. The presence of God was a felt reality to his soul. The spiritual world was to him no shadow, no fleeting vision; it was with him by no means of his earnest faith in God and in Jesus. He was emphatically a man of prayer; and he, if any, could repeat with sincerity the Apostle's words of devoted zeal, "I count not my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

Poems and Essays by Miss Bowdler. Second American, from the sixteenth London Edition. Boston: Joseph Dowe, 22 Court Street. 1841.

We are glad to see this work revived. We were instructed by it in the days of our youth, and are pleased to see it appear in a new dress. The justness of the following description of these Essays written in 1798 by William Melmoth Esq., will be acknowledged by all who read them.

'The general principles of Christian ethics, undebased by the smallest alloy of bigotry or superstition are judiciously pursued through their important consequences and applied with singular accuracy to the various purposes of moral agency.' 'The most striking feature in the dissertations of this intelligent moralist is the wonderful discernment she discovers in penetrating those secret disguises by which the human heart too often endeavors to impose upon its owner; and the wonder increases, when we are told that during the last ten years of her short life she was excluded from mixing at large with the world by a long and lingering illness.'

We take the following from the Essay on Christian Perfection.

'There is no precept in the Gospel of our blessed Savior delivered more positively than this, 'Be ye perfect.' It is addressed to all, no exception is made in favor of any, and God does not require from us what we are unable to perform; yet when we consider the various talents bestowed upon mankind, and the different situations in which we are placed in this world, it seems scarcely possible that all should attain to an equal degree of excellence. The powers and faculties of many are confined, the influence of most men extends but to a very small circle; and while they admire at a distance the virtues of those who have moved in a more exalted sphere, and by their actions or sufferings have benefited mankind, and done honor to the religion they profess, they are apt to imagine, that as these are heights of excellence to which they never can attain, those precepts which seem to require such exalted perfection cannot relate to them; that to aim at it would be attempting an impossibility: and that such endeavors must be left to those whose powers are greater, and whose influence is more extensive. Yet the precept is general, and therefore certainly cannot relate to any thing that is only in the power of a few.

What then is this perfection which is thus required of all, and which therefore certainly may be attained by the poor and dependent, the sick and helpless, as well as by the healthy and powerful, the rich and happy? Perfection in any created being, must mean the highest degree of excellence which that being is capable of attaining; absolute perfection, in the strictest sense of the word, being an essential attribute of God alone. It must consist in the utmost exertion of those powers with which that being has been endued by his Maker, and in applying them all to the best purposes. But as the powers given to every different order of being, and probably to every individual, are different, the degree of excellence, which constitutes the perfection of every one, must also be different; and one who has exerted his little talents to the utmost, may be much near to perfection, than another in appearance greatly superior to him in excellence, but who had talents to have made him much more so, if he had employed them as he ought.

This must always occasion great uncertainty in the judgments we form of others, since we can never know the powers with which they are endued, nor the difficulties with which they are obliged to struggle, and therefore can never judge how near they have advanced to that perfection which it was in their power to attain. Perhaps the fault we think we have discovered in our neighbors, may have arisen from some

motive unknown to us, which, in the eye of Him who sees the heart, may greatly lessen its malignity. Perhaps, through ignorance or prejudice, it may appear to him in a very different light from that in which we see it. Such considerations should make us very cautious in the judgments we pass upon others, and always inclined to hope the best, and to give the most favorable interpretation to every action; since for aught we know, it may be the most just.—But with regard to ourselves, the case is far different, and we are by no means liable to the same difficulties; since the fault we *see*, we certainly may endeavor to amend; and if that endeavor be sincere, we may be certain that it will be assisted and accepted.

Some good we can all do; and if we do all that is in our power, however little that power may be, we have performed our part, and may be as near perfection as those whose influence extends over kingdoms, and whose good actions are felt and applauded by thousands. But then we must be sure that we do all we can, and exert to the utmost all those powers which God has given us; and this is a point in which we are very apt to deceive ourselves, and to shelter our indolence under the pretence of inability.

Let us then, in whatever situation of life we may be placed, consider attentively how we may improve it to the greatest advantage; let us never be discouraged by any difficulty which may attend what we know to be our duty; for if we do our best, we are sure of an All-powerful assistance; nor let us ever think any occasion too trifling for the exertion of our best endeavors, for it is by constantly aiming at perfection in every instance, that we may at length attain to as great a degree of it as our present state will admit.'

The Sixteenth Report of the British and Foreign Unitarian Association: with the Proceedings of the Annual General Meeting, held in the Chapel in Essex Street, Strand, June 2, 1841. London.

This document has just been received. We need not express the feelings of deep interest we cherish in respect to whatever concerns the progress of Christian Unitarianism in Europe. The subjoined brief extracts are all we have room for in our columns this week.

'The Rev. Robert Maclellan having resigned the charge of the Unitarian Congregation at Edinburgh, Mr Harris of Glasgow has been appointed his successor. The Committee are anxious, that the Glasgow Congregation should not long remain without the services of a preacher, whose eloquence, activity and zeal may in some degree supply the vacancy which will occur in that great centre of ministerial and missionary operations.

'In Ireland a noble struggle is now maintained by our Unitarian brethren against the inroads of bigotry, and in favor of the general extension of knowledge, truth and Christian charity. The Royal Belfast Academical Institution was erected about A.D. 1808, and incorporated by Act of Parliament in 1810, and was designed to give a liberal and comprehensive education in Literature and Science to the inhabitants of the North of Ireland, without distinction of sect or party. The various Professorships have always been filled by able men chosen for their talents, abilities and virtues, without any exclusion or preference on the ground of sectarian distinctions, and many thousands of young men have received the benefit of their instructions. By the original plan of the College it was provided, that any religious denomination might appoint Professors of Theology, who should be furnished with lecture-rooms, and entitled to seats in the Faculty of Professors. Two bodies of orthodox Presbyterians some years ago availed themselves of this privilege. Their example has been recently followed by the Association of Non-Subscribing Presbyterians in Ireland, who have appointed the Rev. Henry Montgomery, D.D., Professor of Ecclesiastical History and Pastoral Care, and the Rev. John Scott Porter, Professor of Criticism and General Theology. With great sorrow Your Committee relate, that the orthodox theological Professors and their partizans, instead of welcoming their learned and excellent colleagues to the same board and the same holy and honorable labors with themselves, have raised against them a storm of opposition, and endeavored by the most violent proceedings to exclude them from their seats. The authorities of the College have not, however, been moved to act in accordance with these iniquitous attempts, and our distinguished friends consequently hold their seats in that school of Academical learning, whilst they have not relaxed in their more general efforts for the support of religious liberty and the progress of enlightened theological inquiry.'

'In the Book and Tract Department they would mention, with great satisfaction, the completion of the reprint of Griesbach's latest edition of the Greek Testament. Several pretended reprints of this inestimable work had appeared, in which it was attempted to take advantage of Griesbach's high reputation by inserting his name in the title page, and following his text in all ordinary cases, and at the same time to accommodate it to the principles of Trinitarians by retaining those readings, discarded by Griesbach, upon which Trinitarians have relied for the support of their doctrines. The reprint now published is believed by the Committee to be the first in the 12mo form which has been published in this country, and which faithfully follows Griesbach's edition throughout.'

'The Committee would cordially congratulate the Association on the arrival in London of M. Martin-Paschoud, the able, eloquent, and zealous colleague and supporter of M. Coquerel of Paris in disseminating just views of Christianity through France. These gentlemen some time ago communicated to your Secretary their intention of editing a weekly journal devoted to the principles of religious liberty and free inquiry, called 'Le Lien,' or the Bond of Union;—the 1st number of this journal appeared on the 2nd of January in the present year, and contains a statement of the religious principles of the Conductors, showing them to be in perfect accordance on points of doctrine with those of the Unitarians of this country.

'In conclusion, Your Committee cannot but hope, that amidst great public excitement and many distractions produced by commercial and political interests, the deep and solemn tones of religious truth may not be altogether unheeded or unheard; that the countenance of the Most High may still smile approvingly and with benignant encouragement upon its advocates; and that if the present age witnesses the most astonishing efforts for the improvement of all the arts of ordinary life, something will also be effected towards supporting, refining and exalting that life of the soul, that expansion of the mind and purification of the heart, which can only be accomplished by the perpetual progress of liberty and virtue, of knowledge and of truth.'

The Claims of Jesus. By Robert Turnbull, Pastor of Boylston Church, Boston. Boston; Gould, Kendall and Lincoln, 1841.

This little book, by one of our Baptist brethren, is written in a vigorous style, and contains, along with much that is true and good, not a little that we consider false and of bad tendency. His theology may be inferred from such expressions as the following: 'Jesus is the true God;' 'Every one of us deserves the deepest hell;' 'His [Christ's] death is clearly vicarious or substitutionary;' 'Jehovah is pleased to accept the sacrifice of Jesus on our behalf, as an atonement for sin, a propitiation, a satisfaction;' 'He could by no means pardon the guilty, without such an expedient as the death of our Lord Jesus Christ.' The author offers no arguments in support of his Calvinistic views that have not been often refuted.

Lardner says that 'Dr Watt's last thoughts were completely Unitarian.——The 'Morning Star,' in announcing the close of Prof. Maffit's *literary* lectures, remarks that, 'in our view, there has been *some bombast* in his lectures.' ——When Mr Emerson, in his late oration, says, 'exstacy is the law and cause of nature,' does he mean any thing? if so, What?—— The oldest man in New England is said to be Deacon John Whitman, of Bridgewater; he is in his *one hundred and seventh* year.——A Sunday school was etsablished in the Unitarian Society (Rev William Turner's) at Newcastle, England, as long ago as 1784.——The Editor of Zion's Herald betrays signs of being a good deal behind the age, as a scriptural expositor, in what he says in his last paper of Milman's views respecting the New Testament demoniacs.——49 of the Orthodox Congregational Churches in New Hampshire have received assistance from the Home Missionary Society, during the past year.——The number of Colonists at the several settlements at Liberia (Africa) is 2500.——The Recorder thinks that Dr William A. Alcott's '*style*' would be better if it were 'less wordy, more sententious,' &c.—— The Bunker Hill Monnment has been carried up to the height of 165 feet.——According to the best calculation, there are 34,000,000 of sheep in the United States.——The number of students in Amherst College, this year, is unusually small;—Seniors, 28; Juniors, 27; Sophomores, 43; Freshmen, 44.

EXHIBITION AT HARVARD UNIVERSITY, LAST WEEK.

The performances on this occasion were highly satisfactory. The names of the young gentlemen who took part in them are the following:

James Cushing Merrill, jr, of Boston, Luther Parks, jr, of Boston, Thomas Hastings Russell, of Princeton, Henry Orne White, of Salem, Richard Wenman Swan, of West Cambridge, John Gallison Sewall, of Watertown, William Brackett, Cherry Valley, N. Y., George Henry Gay, Boston, James Vila, jr, Boston, Stephen Henry Phillips, Salem, Francis Augustus Brooks, Petersham, Eben Carlton Sprague, Buffalo, Henry James Hudson, Newburyport, John Lowell, Boston, Asa Israel French, Trenton, N. J., Samuel Johnson, jr, Salem.

DEDICATION AT UNITY, ME.

The Church in this place was dedicated to the service of Amighty God, on Wednesday, the 13th inst. Introductory prayer by the Rev. Mr. Williams of the Methodist Church, Unity; Sermon by the Rev. Mr. Judd, of the Unitarian Church, Augusta. Prayer of dedication by the Rev. Mr. Porter, of the Baptist Church, Belfast.

This Church has its foundations in liberal principles. A *good* Minister, irrespective of his order, would be welcome among the people. A Unitarian Minister, we are authorized to believe, would find a competent support and grateful encouragement. The harvest truly is plenteous. When shall more laborers be found?

DEBATE PRELATICAL.

We are indebted to 'The Churchman' for what follows respecting a 'debate,' to which the subject of 'Missions' gave rise, during the recent 'fifteen days' glorification of the Episcopal Hierarchy, in the city of New York.

'After Bishops Meade and Doane had described' &c., 'it fell again to Bishop DeLancy's turn' &c. 'Goaded to desparation, and driven beyond the bounds within which patience and forbearance are virtues, Bishop De Lancy broke out,' &c. 'He repelled with indignation and with generous scorn' &c., 'and asserted his right, as a member of the Board, to an independent judgement, and his determination, for one, not to be led blindfold after the Bishops of New Jersey and Maryland, in every voyage which they might project to Utopia or to the moon.'

WHO BELIEVES THE THIRTY-NINE ARTICLES?

Dr Jebb was asked if he knew any one who believed the thirty-nine articles of the Church of England; he said he knew one man who believed one article, and another man who believed another article; but that he knew no one man who believed the whole thirty-nine.—*Sundries.*

OBITUARY.

MRS CAROLINE RITCHIE.

In Clinton, (La.) 24th ult, Mrs. Caroline Ritchie, aged 31 years, consort of Mr. James Ritchie, of the Clinton Female Academy, and daughter of the late Rev. Jonathan Whitaker, of Henrietta N. Y.

In the death of this amiable lady, the community in general has sustained a severe loss. To all the graces of the woman were added the accomplishments of the lady. She was a shining ornament to society, and an able instructor in her profession. Mrs. R. was distinguished for her learning and intelligence, and her devotedness to her husband, for whose affliction we are sincerely affected. No person could be long in her company, and not enjoy her interesting conversation. Always cheerful and happy herself, it seemed to be her delight to make others so;—but she is gone from us forever, no more to delight us with her pleasing presence, or instruct us with her intelligent conversation—another evidence of the great truth, that—'Shadows we are, and shadows pursue.' Her last words were—'Let me go to my God.'

We are among those who believe it a glorious thing to die. When sorrow and affliction make life a burden, death comes like a friend to relieve us from woe, and in its coming shows forth the goodness and mercy of our Creator. There is something in sorrow on such occasions that seems almost a blessing—it relieves the mind though it wastes the body. To withhold our tears we would not, if we could, and could not, if we would. It is an amiable weakness that possesses our hearts when friends are torn from us, and prepares our minds for our fate. Her friends have consolation in having done all that was necessary for her comfort and happiness while living, and cherishing a proper respect for her memory now that she is dead, in reflecting upon her life and character and happy death. We trust she has gone—

Where sickness never comes;
Where grief no more complains;
Health and peace immortal booms,
And purest pleasure reigns. H*****.

INTELLIGENCE.

Naval Court Martial.—The Philadelphia Daily Chronicle says that Judge Upshur, Secretary of the Navy, has ordered a Naval Court Martial to sit at New York, to try Capt. Bolton, commander of the frigate Brandywine, on the charge of improper and cowardly conduct in returning home from the Mediterranean, upon a rumor of war between this country and England.

U. S. ship Delaware.—It is reported that this vessel, —Capt. Macaulay,—will propably sail in a few days for the Brazil station. She bears the broad penant of Com. Morris.

Naval Appointments.—The National Intelligencer states that all the appointments of Midshipmen required at present by the wants of the naval service had been made, and that a list would soon be published.

Texas.—The Philadelphia Inquirer says that General Hamilton, agent for Texas, has returned from Europe in the steamship Columbia, and brought with him the amount of the loan contracted for with Lafitte, the great French banker. If this be true, and the loan should be discreetly used, it may prove of great importance to Texas. If, instead of being applied to advance improductive projects, (however promising) or private and individual interests, it be used (after supplying the most urgent and present wants of the Government) to encourage the cultivation of the soil, and to bring out the great natural resources of the country, it will prove a blessing. This, after all, must be the only sure reliance of every new country,—its own resources, its own industry. Foreign capital is desirable principally as an aid in the best development of these. But if otherwise used or relied on, it will be likely only to nourish unprincipled speculators, or to pamper lazy indolence, and must hence prove a curse to the country.

The steam packet Columbia arrived at this port (as we stated in our last,) in fifteen days from Liverpool. We copy from the Daily Advertiser such statements of the news and extracts from foreign papers as our limits will permit.—

There had been no proceedings in Parliament of great interest. Legislation on the corn laws, and other important measures were postponed to the next session. The proceedings of the session were brought nearly to a close. The prorogation was expected to take place on Thursday the 7th. The day for the commencement of the next session was not determined on.

The American Minister transacted business at the Foreign Office on Saturday, the 2d. Despatches had probably been received from the United States by the steam packet, which arrived at Liverpool on the 30th.

The London papers announce the intention of Mr. Stevenson of resigning his mission in the course of the month, and of embarking in the Great Western on the 23d. His place will doubtless be supplied by a Charge, as his successor, Mr. Everett, has not probably yet received the notice of his appointment.

Viscount Morpeth, whose name is among the passengers in the Columbia, was a member of the late Melbourne Cabinet, having held the office of Chief Secretary for Ireland for the last six years. He is the eldest son of the Earl of Carlisle, and although a young man, has been for the last fifteen years a member of the House of Commons. In the two last Parliaments he has been a member for the West Riding of Yorkshire.

It is said that Sir Stratford Canning is appointed Ambassador to Constantinople, having declined the embassy to Vienna.

There is annother rumor that Sir Stratford Canning is appointed to succeed the Marquis of Clanricarde, as Ambassador at the Court of St. Petersburgh.

M. Laporte, for many years the manager of the opera house in London, died suddenly at Corbeil, in France.

A heavy failure has occurred at Lisbon of the Spanish house of Corpas, Garcia & Co. Their liabilities are said to amount to 480 contos of rees, or £120,000 sterling. The bulk of the loss it was expected would fall on the English cotton houses.

The papers mention the failure of a large and long established manufacturing house at Huddersfield for a very large sum, which has occasioned a painful sensation throughout the manufacturing districts of the West Riding of Yorkshire.

We have accounts from Florence to the 18th ult., at which date the Italian Association for the promotion of Science was in session. This meeting had excited a good deal of interest, being attended by a great number of foreign as well as Italian literati.—Some of our own literary societies were represented there.

Sir Charles Bagot, the new Captain General and Governor in Chief of Canada, New Brunswick, Nova Scotia, was to take his departure from London for Canada, on the 10th of October. He was not to be accompanied by Lady Bagot, or other members of his family.

No later news had been received from China. The over land mail was daily expected.

The Crops.—The news of the harvest is cheering from all parts of the United Kingdom. In the south it is finished, and finished satisfactorily. In the north it is three parts got, and most of it sacked in a condition seldom exceeded in dryness and fineness of sample. On the question of the yield, it is thought by competent judges that it is near an average crop, if not quite.—*Boston Courier.*

Later from China—Attack on Canton.—By the arrival of the ship Narraganset at New York, we have intelligence from China down to June 4th. About the 15th of May, every thing at Canton assumed a warlike aspect, and on the 21st, Capt. Elliot issued the following circular:—

'In the present situation of circumstances, Her Britannic Majesty's Plenopiteutiary feels it his duty to recommend that the British and other Foreigners now remaining in the Factories should retire from Canton before sunset.

CHARLES ELLIOT.
H. M. Plenipotentiary.

British Factory, 21st May, 1841.'

The Chinese were evidently preparing for a resumption of hostilities; in many of the packhouses, and even on their roofs, guns were mounted; and every street leading to the river's edge, had become a masked battery.

'The whole river side, from the French Folly to the most northern end of Canton, presented one continued line of fortification, and a large number of guns were planted on Dutch and French Follies. A new fort had been built at Shaming, and it was known that an immense number of fire-rafts had been prepared in many creeks, in different parts of the river. In fact, the magnitude of the Chinese preparations prove that they were bent upon the most determined resistance, and to drive the English out of the river without much greater loss of life, and that to effect this, a simultaneous attack upon the different positions of the English was intended.'

About 8 o'clock on the evening of the 21st, the foreign merchants, with the exception of two, left Canton not a moment two soon, as the result proved; it doubtless being the intention of the Chinese to break in upon them and carry them off prisoners or put them to death.

At a little past ten, five rafts were sent down the river for the purpose of destroying the vessels of war, anchored near the town; these, however, were towed out of the way by the steamer Nemis. A tremendous fire was then opened from the steamer and ships of war, which was for a time gallantly returned by the batteries. On the morning of the 22d, the battle commenced in earnest, the Chinese coming out in their war junks and endeavored to send their fire rafts among the shipping. They were defeated at all points and lost an important fort, with eight fine brass cannon. On the 24th, the British took possession of the foreign factories, just in time to save the greater part of them from destruction; they were too late, however, to save the Greek, Dutch and British Hongs, these having been completely sacked.

The loss of the Chinese was variously estimated from three to five thousand, and even as high as ten thousand men. British loss not stated.

It was rumored in Macao, that the Chinese had endeavored at last, to negotiate for the safety of the city, but that the British having no confidence in them, had refused all their offers.

The British doubtless were in possession of Canton on the night of the 25th.

Death of Mr. Forsyth.—Yesterday's mail brought us the news of the death of the Hon. John Forsyth, of Georgia, late Secretary of State of the United States, during the administration of Mr. Van Buren, and part of that of Gen. Jackson. He died at Washington on Friday night of biliqus fever. Mr. Forsyth had been for many years in public life, having been both a Representative and a Senator in Congress from Georgia, for many years, and under the administration of Mr. Monroe, Minister to Spain. Mr. Forsyth came into Congress in 1813, during the late war with Great Britain.—*Cour. Oct.* 25.

Father Bevan, a Roman Catholic Priest of Philadelphia, is about to sail for Liberia, with one hundred colored persons of his religion, with an intention of establishing a church and seminary in that country.—*Courier.*

College in Canada.—A College is to be established at or near Sherbrook, in Lower Canada, to be called *The Diocesan College of Canada East.*

The Bishop of the Diocese to be the Visiter of the College and ex-officio President of the College Council, or such other body as shall be invested with control over the affairs of the Institution.

The Officers of the College are to consist of a Principal who shall be the Professor of Divinity, to be appointed by the Bishop and by him removed from time time, if cause for such removal should arise, and for, the present, of at least one other Professor, both of whom shall be Clergymen of the Church of England in full Orders and Graduates of some University of repute in the British dominions.

The appointment to the second Professorship and all additional professorships which may be hereafter established, is to be vested in the Bishop and Trustees.
—*Montreal Transcript.*

The Mendian Negroes.—The committee who have charge of those Africans have made application to the President of the United States for assistance in restoring them to their native country. They were under the impression that the President would deem the case a proper one for the exercise of national liberality, if the laws would justify the Executive in such expenditure. The following is the President's reply:—

Department of State,
Washington, 16th October, 1841.

Sir:—I am instructed by the President to inform you that he knows of no provision in the law to cover the case presented in your letter to the Secretary of State, of the 23d ultimo, and further that there is no ship of war at present destined for the coast of Africa.

The President regrets this state of things, as it deprives him of the pleasure which he would otherwise have in aiding the unfortunate Africans to return to their native country.

I have the honor to be
Your obedient servant,
FLETCHER WEBSTER,
Acting Secretary.

Lewis Tappan, Esq., New York.

Shocking Accident.—The Hinsdale, (Attaraugus) Gazette of the 14th inst. says:—'On Sunday last an Irishman employed on the Railroad, at Great Valley, in this county, commenced cutting down a large oak tree, which stood near his shantee, and directly opposite; he chopped it about one quarter off on the side from the shantee, and then commenced cutting on the opposite side; the tree leaned heavily from the building, and no danger was apprehended. He had chopped but a short time, when the tree split up about 30 feet, the top lodging in a tree standing near it; it there balanced for a few moments, when the but gave way and shot back over the shantee and fell across it, literary smashing the same to atoms, and instantly killing his wife and dangerously wounding one of his children.'

A Lady, writing from a town in New-Jersey to a friend of ours says:—'I presume you have not received my letter, for the postmaster here does not know where Massachusetts lies, and has sent all my letters in the Southern mail, until I explained to him that the quickest way would be by the northern mail. A friend of mine carried a letter to the office, a few days since, directed to some place in North-Carolina, and requested him to put it in the southern mail, but he insisted on placing it in the northern mail, because it was directed to North-Carolina.—*Boston Morning Star.*

War Steamers.—Instructions have been issued for building at our navy yards the following steamers:

At Norfolk, one of medium size, say between 600 and 700 tons; and one of 300 tons, to be propelled by Lieut. Hunter's paddle wheels. The engine for the latter is to be made at the Washington Navy Yard, where it is understood work equal to any in the country has been turned out.

At Philadelphia, one of 600 tons, to be propelled on Captain Stockton's plan and one of medium size.

At New York, one of medium size, 600 to 700 tons.

The description of engines for the medium steamers has not yet been determined upon. The Commissioners of the Navy have opposed a correspondence with the most experienced and scientific gentlemen in the country as to the best models, and have collected a large amount of information upon the subject, which will be increased by further communications before the time arrives for making a decision. They will, by these means, have the aid of the best experience the country can afford.

Captain Stocton and Lieut. Hunter will each have, as a matter of course, a general superintendence of the building of the vessels on their respective plans.
—*Army and Navy Chronicle.*

The First Duel Fought in New York, says the Tattler, was shortly after the American war. The circumstances were peculiar, and elicited great remark and much interest at the time.

Congress was in session in Philadelphia, when a Monsieur Longchamp made some remarks offensive to Girard, the French minister, resident in Philadelphia. The French minister caused marines to be brought on shore from a French frigate at that city, and with their aid endeavored to secure Longchamp. He was prevented, and severely rebuked and censured. The minister, irritated and revengeful, employed a ci devant French officer to quarrel with and kill Longchamp. Aware of the snare laid for him, Longchamp left Philadelphia for New York. Here the officer followed, and insulted and challenged him. Longchamp accepted, was killed, and left on the stone bridge at Canal street, and amidst great popular excitement was buried by the city authorities.

SUNDAY EVENING.

A course of Lectures *on the Formation of the Christian Character* will be given at the Pitts Street Chapel.

First Lecture tomorrow evening, commencing at 7 o'clock.

*** The Worcester County Auxiliary Bible Society will hold their Annual Meeting at Worcester, on Wednesday, Nov. 3, 1841. Meeting for business at American Temperance House, at 11 o'clock, A. M. Public Meeting for the Reading of the Report and for Addresses, at Rev. Mr Sweetser's Meeting House, at 2 o'clock, P. M.

E. SMALLEY, *Secretary*

*** The Treasurer of the Evangelical Missionary Society, acknowledges the receipt from a Member of the Unitarian Society in Dover, N. H., of twenty dollars to constiute the Rev. John Parkman a Life Member.

MARRIAGES.

In this city, on Wednesday evening, Oct. 20, by Rev. Mr Gannett, Edward Pickering to Charlotte, daughter of Daniel Hammond, all of this city.

By Rev Mr Neal, Rev Mr Anderson, of Beverly, to Miss Hannah Blair, of this city.

In Nashua, N. H., by Rev Mr Osgood, Major Ira Stone to Miss Eliza P. Adams, daughter of Capt. P. Adams.

In Pembroke, N. H., Rev Seth W. Banister, of Hinsdale, Mass., to Miss Elizabeth E. H. Stevens, daughter of the late Hon. Daniel Stevens.

In Dunbarton, Sept. 5, Mr Otis G. Brainard, of Weare, to Miss Harriet N. Death, of Deerfield, Ms.

In Deerfield, Mr Edward P. Huntington, of Cabotville, to Miss Williams of D.

In Gardner, 14th inst., William Chickering to Miss Abby F. Munroe.

DEATHS.

In this city, on the 21st, Mrs Hannah Weld, wife of Mr Daniel Weld, 60.

In Bangor, 24th, John Stevens, Jr., 28, late partner in the firm of Wm. S. Ray & Co., of this city.

In Haverhill, 11th inst, after a lingering and painful sickness of more than twelve months, Mrs Narcissa, wife of Mr Hezekiah Dow, 36.

In Franconia, N. H., on the 19th inst, Mrs Hannah Graham, the amiable and lovely wife of Lewis Graham, Esq., 21 years. 'Blessed are the pure in heart, for they will see God.'

In Philadelphia, 23d inst, Mr Wm. Marshall, 35.

In New Orleans, 9th inst, Mr Henry Curtis, of Barnstable, Mass. 47.

In Pensacola, 3d inst. Miss Matilda Newcomb, formerly of Boston, 18.

SCRIPTURE NATURAL HISTORY—Or a descriptive account of the Geology, Botany and Zoology of the Bible, illustrated by forty one engravings, by Wm. Carpenter, 1 vol—just received by
o30 LITTLE & BROWN, 112 Washington st

FLETCHER'S FAMILY DEVOTION—A guide to Family Devotion, containing a hymn, a portion of Scripture with reflections, and a prayer for the morning and evening of every day in the year, with an appendix of prayers and hymns on various subjects, by the Rev Alexander Fletcher, 1vol, 4to, with plates—for sale by
o30 LITTLE & BROWN, 112 Washington st

MILMAN'S HISTORY OF CHRISTIANITY—Paris Edition—the History of Christianity, from the birth of Christ to the abolition of Paganism in the Roman Empire, by the Rev H. H. Milman, 2vols—just received by
o30 LITTLE & BROWN, 112 Washington st

THEO. H. BELL, 155 Washington street, opposite the Old South Church, will sell his stock of 5,000 pairs Boots, Shoes and Rubbers, at the following low prices—

Gents fine calf Boots, sewed,	$5,00 to 6.00
" fair " " "	4,00 " 5,00
" " " "	3,50 " 4,00
" Pegged,	2,50 " 3,00
" " Stout,	3,00 " 4,00
" water proof, calf Boots,	5,00 " 6,00
" high cut calf Shoes,	2,00 " 2,50
" " " "	1,50 " 2,00
" Danciog Pumps,	1,00 " 2,00
Ladies Kid Village Lace,	1,25 " 1,50
Thick sol'd Ties,	1,00 " 1,37
Morocco Ties,	1,12 " 1,37
Kid Ties,	1,00 " 1,33
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THANK

POETRY.

The custom of our fathers in the old country, of celebrating the close of harvest by a general gathering of the harvesters, and making it an occasion of joy and friendly congratulation, has never been observed we believe to any extent in our own country. It has been revived, however, by one of our Berkshire farmers. At the late harvest, the laborers were all invited to an entertainment, and the harvesting was closed with feasting and music. The following harvest hymn was written and sung upon the occasion.—*Stockbridge Visitor.*

THE HARVEST HOME.

INSCRIBED TO THE FARMERS OF BERKSHIRE.

TUNE—'*Auld Lang Syne.*'

Hurrah! my lads, our work is done,
The crop we've gather'd in,
Our noble crop is housed at last;
Come, join the harvest him.
Chorus—The harvest home! the harvest home!
Hurrah! the harvest home!
The work begun, is all well done;
Then shout 'the harvest home!'

Our crowded barns, and swelling ricks,
Are pleasant sights to see;
They fill the eye of harvesters,
And speak prosperity.
Chorus. The harvest home!

Our wives and children join the song,
And half the pleasure claim!
For barns well filled, and crops secured,
Are bread and milk to them!
The harvest home!

Our labor was on generous soil,
Our glittering scythes we drew,
Where Housatonic's sparkling tide,
In richness rippled through.
The harvest home!

Our emerald meadows woo'd the wind;
Their velvet bosoms lay
In beauty mantled, like a bride,
Through all the live-long day.
The harvest home!

The queenly moon, as night by night
She sailed resplendent by,
A lingering smile on us and ours,
Bent kindly from the sky.
The harvest home!

With darkened brows all bathed with toil,
And arms of sinew strung,
The wide full swaths, with measured sweep,
And steady swing, we flung.
The harvest home!

Our *cut* was keen from hilt to point,
Our *clips*, all close and deep,
Point in, point out, was still the word,
No *lopping* hands we keep!
The harvest home!

'Who'll *catch the rabbit*,' was the cry,
As swept each lusty arm.
'Good fellowship, my lads, we *cut*
No corners on our farm!'
The harvest home!

The harvest home. Joy, laborers joy!
No storms, no parching drought,
Have scathed this harvest of our hopes;
We've now no fear, or doubt.
The harvest home!

Let joy fill every farmer's heart:
And warmest praise ascend
To Him, whose favoring smile has proved
The reaper's warmest friend.
The harvest home!

And O, when the great Reaper comes,
And binds his sheaves for heaven;
When rises the *last* harvest song,
May all our reaping *seven*.
Sing loud and clear the harvest home!
The heavenly harvest home!
The toil begun on earth, is done;
Thank God, 'the harvest home!'

R. S. W.

MISCELLANEOUS.

[From the New York Evangelist].

A CONVERSATION

Between a Foreign Physician and an American Clergyman.

Clergyman. Doctor, you say that you can tell how a man is diseased at any time, if you are informed of his history and habits for a time previous: and I am disposed to test your skill, if you please, in the case of the American ministry. There is a disease making serious inroads among them, abridging, and often entirely destroying the usefulness of great numbers of them. If you can from a general history of their habits, determine the nature of the disease; you will be able, probably, to suggest the most effectual remedy.

Physician. Well sir, I will try. Where are a few years immediately preceding their entering the ministry spent?

Cler. In the Academy, the College and the Seminary.

Phys. How many years are spent in the last two?

Cler. Usually three years in the Seminary, and three or four in the College.

Phys. We may then confine our attention to this time, as it is long enough for disease to be sowing its seeds, if the ground is prepared for them, leaving them to be germinated by different influences in subsequent life. What are their habits of study during this time?

Cler. In the College six hours are allotted to study and three to recitation per day. In the Seminary no more, and generally less than this is exacted.

Phys. Well, there is no cause of complaint here. What are their habits of exercise?

Cler. I cannot say that they have any regular habits of exercise. At least but few of them have. In the spring after the ground dries, and while the weather is cool, all their leisure moments for a few days, are spent in playing ball, pitching quoits and other games. When a thaw occurs in the winter, some will have a bout at snow ball. During the rest of the year there is no exercise taken by the students generally, with the exception of an occasional short walk, and that which is taken by going to and from boarding-houses; and this is ordinarily very little, for with a few exceptions, the walk to their boarding-houses is very short, and often they room, board and recite in the same building.

Phys. If this be so, the seed time of disease is indeed sufficiently long. But perhaps the deficiency is, in part at least, supplied by other means. Public declamation is a very healthful exercise. This is probably frequent in your Colleges and Seminaries, and regarded as a substitute for more general exercise of the system, though it is insufficient.

Cler. Even a poorer substitute than you suspect, Doctor. A dozen declamations a year of five or ten minutes length, would be considered a large amount of speaking by students generally.

Phys. Is it possible? What then is done to educate the physical system? Perhaps particular care is given to the cultivation of their social nature, which may prevent some of the evils that may accrue from such a life as this.

Cler. On this score I have no better report to make. Few students, comparatively, know anything of general society: and the cultivation of their social nature, which they receive in intercourse with each other which is mostly spent in collision and argument, must be rather adverse than favorable to their health. In a word Doctor, there seems to be no care whatever taken of their bodies. They eat and sleep, when not prevented by the dyspepsia or some other disease. To these add fire in the winter, and clothing, and you have about the sum total of their attention to their physical wants during their preparation for the ministry.

Phys. Does the disease of which you have spoken, develope itself before they enter upon the active studies of their profession, or soon after?

Cler. Usually after.

Phys. Will you then state what are their duties and habits after they enter the ministry?

Cler. They preach twice on the Sabbath, the whole services each time being about an hour and a half, during which time they are either preaching, reading or praying, except the few minutes that are spent in singing. There is usually a third service, in which, if they do not preach, they spend at least half an hour in talking, praying and reading. They are expected to lecture certainly one evening during the week, and to attend one prayer meeting at least, and occupy half the time. To be acceptable and useful to their people, they must visit them often, and talk a great deal. They must marry and bury their parishioners. They must supervise the Sabbath School, and all the schemes of benevolence in their churches. They must—

Phys. Hold. Had you asked me what disease such a man, with such a training, was *not* liable to, I might have had some difficulty in answering the question. But as your question is, there is no difficulty in finding a reply. There is scarcely any disease to which your ministerial brethren are not liable. But there is one form of disease which must especially be developed—consumption of the organs of speech, of which the first stage is, in almost every instance probably, disease of the throat, or the *bronchitis*.

Cler. Well, you have guessed right this time at all events.

Phys. Guessed. There is no *guessing* in the case. It is as logical and palpable an argument from effect to cause, as that there is a Creator because there is a creation, or a destroyer because there is destruction. No man, especially no student, can live long with impunity without two or three hours daily, active exercise. A student who spends several years in the manner described, must enter his profession, not only uncouth in his manners, but with flagging spirits, and a body so enfeebled that it is liable to become the victim of any disease. The physical system being in this condition, it is a law of nature that the parts which are most severely taxed are the most liable to suffer. These parts are, it seems, the organs of speech. What is there to prepare these delicate organs to withstand the rough usage which they receive? You say that not more than an hour or two a year is devoted to public speaking during the course of his preparation. Immediately on entering his profession, he has to use his voice in public speaking several hours a week, besides conversation in visiting, &c. In addition to this is the severe labor which must be necessary to a young inexperienced man, for preparing for his various duties. Now all this labor could be sustained without injury, if the student had been judicious in his preparation; but if he adopts the regimen which you have described, the result must be, by a law of nature, that which I have mentioned.

Cler. Well, you have, I must admit, made out a very plausible case. You will not then concede that this disease which is so prevalent among our clergy, is a judgment of heaven, as so many of our countrymen are inclined to believe?

Phys. Just such a judgment as visits him who puts his hand in the fire, or crushes it in a vice.

Cler. What remedy would you propose?

Phys. Let the patient who has the disease, put himself in the hands of a physician, and avail himself of his skill. The practice of intelligent physicians in the treatment of this disease is nearly uniform. The best remedy seems to be the suspension of his professional duties, and residence in a warm and dry climate, as little subject as possible to variations of moisture and temperature.

Cler. My question respected rather the means of preventing its further progress, than the cure of the disease where it exists.

Phys. Remove the cause and you remove the effect. Let your students learn that it is their duty to take care of their bodies as well as their souls. The latter are worth nothing without the former, in this world. Let them learn that God has given them no right to impair their usefulness, by shortening their lives and rendering themselves incapable of accomplishing any thing while they live. Let them learn the laws of their physical as well as moral being. Let your Colleges and Seminaries attend to the physical as well as the intellectual wants of their students. There can be no apology at least, for their not providing opportunities for speaking which shall be more proportionate to that required of them in their profession. As preaching is the principal business of the minister, the cultivation of the voice should be one of the principal objects of attention by the student. Let him read the life of Cicero, and learn the incredible pains necessary to make an accomplished orator; and if, with the incomparably higher motives which urge him to the same pains, he refuses to cultivate his voice, and educate his body, he is not fit to be a minister of the gospel. Persuade your students to devote two hours a day to manly exercise, and one hour more to the education of the voice, and you will not only banish the bronchitis from your profession, but you will increase its useful a hundred fold.

Cler. I am convinced, I will go home and urge your advice. S. F.

A NOBLE EXAMPLE OF EARLY TIMES.

About the year 1776 a circumstance occurred which deserves to be written on adamant. In the wars of New England with the Aborigines, the Mohegan tribe of Indians early became friends of the English. Their favorite ground was on the banks of the river (now the Thames,) between New London and Norwich. A small remnant of Mohegans still exist, and they are sacredly protected in the possession and enjoyment of their favorite domain on the banks of the Thames. The government of this had become hereditary in the family of the celebated chief Uncas. During the time of my father's mercantile prosperity, he had employed several Indians of this tribe in hunting animals, whose skins were valuable for their fur. Among these hunters was one named Zachary, of the royal race, an excellent hunter, but as drunken and worthless an Indian as ever lived. When he had somewhat passed the age of fifty, several members of the royal family who stood between Zachary and the throne of his tribe, died, and he found himself with only one life between him and the empire. In this moment his better genius resumed its sway, and he reflected seriously. 'How can such a drunken wretch as I am aspire to be the chief of this honorable race? What will my people say? and how will the shades of my noble ancestors look down indignant upon such a base successor? Can I succeed to the great Uucas? I will drink no more!' He solemnly resolved never again to taste any drink but water, and he kep his resolution.

I had heard this story, and did not entirely believe it: for young as I was, I already partook in the prevailing contempt for Indians. In the beginning of may the annual election of the principal officers of the (then) colony was held at Hartford, the capital. My father attended officially, and it was customary for the chief of the Mohegans also to attend. Zachary had succeeded to the rule of his tribe. My father's house was situated about midway on the road between Mohegan and Hartford, and the old chief was in the habit of coming a few days before the election, and dining with his brother governor. One day the mischievous thought struck me, to try the sincerity of the old man's temperance. The family were seated at dinner, and there was excellent home-brewed beer on the table. I addressed the old chief—'Zachary, this beer is excellent, will you taste it?, The old man dropped his knife and fork—leaned forward with a stern intensity of expression; his black eye sparkling with indignation was fixed on me, 'John,' said he, 'you do not know what you are doing. You are serving the devil, boy! Do you not know that I am an Indian? I tell you that I am, and that, if I should but taste your beer, I could not stop until I got to rum, and become again the drunken, contemptible wretch, your father remembers me to have been. John, while you live, never again tempt any man to break a good resolution.' Socrates never uttered a more valuable precept. Demosthenes could not have given it in more solemn tones of eloquence. I was thunderstruck. My parents were deeply affected; they looked at each other, at me, and at the venerable old Indian, with deep feelings of awe and respect. They afterwards frequently reminded me of the scene, and charged me never to forget it. Zachary lived to pass the age of eighty, and sacredly kept his resolution. He lies buried in the royal burial place of his tribe, near the beautiful falls of the Yantic, the western branch of the Thames, in Norwich, on land now owned by my friend, Calvin Goddard, Esq. I visited the grave of the old chief lately and repeated to myself his inestimable lesson.—*Col. Trumbull's Autobiography.*

THE TENDER-HEARTED GIRL.

There is a girl, in Ohio, whose name is Ruhammah. She used to come to school to me. She was four or five years old. She was a very sober and thoughtful girl; sometimes she would sit an hour together, without hardly moving, engaged in deep thought. She had a great mind for such a young girl. She was not dull and stupid, for when she was at play she was as lively as the best of them. Almost every morning she would bring into the schoolroom a flower-pot full of the most beautiful flowers,—the lily, the tulip, and the velvet rose, and set them on the desk. Sometimes their sweet fragrance would fill all the room, and make us all feel happy—that is what God made flowers for.

She loved to get up early in the morning, and go into the garden and work in the flower-bed. Almost all the girls had flower-beds, and used to see who would keep the cleanest from weeds, and have the finest flowers.

One morning' very early, Ruhammah, came running up to me, almost out of breath, and said, 'A naughty worm has been eating down one of my prettiest flowers, and O, I am sorry;' She had one tall, handsome flower, that grew right in the middle of her bed, and had a full blossom right on the top of it, and this is the one the worm eat off.

'Well,' said I, 'did'nt you kill it?'

She looked at me a moment,—'No, sir,' said she, and her eye sparkled with innocence? 'no I did'nt kill it.'

'What did you do with it?'

'I put it on a piece of board, so it should not eat any more of my flowers.'

'Well, wont the sun kill it, by and by, when it shines hot?'

'No,' said she, 'I put some dirt on it, so the sun can't kill it.,

And she skipped off to play, happy that she had done all things well.

Now, children, if all the little girls and boys are as kind to every thing God has made as Ruhammah was to this little worm, do you think that they can kill each other when they get to be men an women? Do you think they will have to go to prison for doing each other wrong?

She knew that the same God who made her, made that little worm, and its Creator was her Judge, and she would not hurt it; and I have no doubt, that, if she lives to be a woman, God will bless her, and she will bless the world; for if she will not hurt a little worm, she will not hurt any body who is worth a great deal more than a worm. She will be a 'peace-maker,' and then she will be one of the 'children of God.'

[From the Boston Daily Advertiser and Patriot.]

Works of W. E. Channing, D D. First complete American edition. Boston 1841, 5, 12mo.

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The Essay on Milton appears now in Europe not unfrequently as an introduction to the great 'Poets, Paradise Lost; and, in one instance at least, without a knowledge on the part of the publisher, that it was an American production. Indeed, so completely is Dr. Channing become naturalised in Great Britain, that thousands there read those portions of his works which are oftenest reprinted without being aware that they are not reading the works of a countryman of their own.

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3. It has destroyed three hundred thousand lives.

4. It has sent one hundred thousand children to the poor-house.

5. It has consigned at least one hundred and fifty thousand persons to the jails and state prisons.

6. It has made at least one thousand maniacs.

7. It has instigated to the commission of one thousand five hundred murders.

8. It has caused two thousand persons to commit suicide.

9. It has burnt or otherwise destroyed property to the amount of at least five million dollars.

10. It has made not less than two hundred thousand widows.

11. It has made at least one million of orphan children.

12. It has endangered the inheritance left us by our fathers, and fixed a foul blot upon the fair fame of America.

For these and other considerations it is that every patriot and every friend of man should feel himself bound to take arms against the coommon enemy, and expel him from our borders.

POPULATION OF THE UNITED STATES.

Comparative population at different periods.—Ratio of Increase.—Increase in England.

The publication of the results of the recent census enables us to furnish our readers with the following comparative view of the progress of the various portions into which our population is divided.

	White.	Slave.	Free Black.	Total.
7190	3,172,464	697,787	59,465	3,929,826
1800	4,304,489	893,041	108,395	5,305,925
1810	5,862,004	1,191,364	186,446	7,239,814
1820	7,861,710	1,530,038	232,524	9,632,272
1830	10,526,248	2,009,043	319,599	12,866,020
1840	14,180,108	2,487,213	386,245	17,062,566

The increase of the whites, which was in the previous decimal period 34 per cent., is in the last 35 per cent., while that of the slaves, which was about 30 per cent. appears to have fallen to about 24 per cent. That of the free blacks, which was about 38 per cent., is now only 22 per cent. from which it would appear that the agitation of the question of abolition has had an unfavorable effect.

The increase of the total population from 1820 to 1330 was about 33 2-3 per cent., whereas that of the last ten years is but 32 1-2. During the latter period the emigration to Texas has been great, and more than sufficient to account for the difference which is here observed. Had that country been incorporated into the Union, it is probable that the increase of the recent period would be found greater than that of any previous one.

The steady maintenance of one third for each decennial period as the ratio of increase is very remarkable. The population of 1688 is estimated by Mr Bancroft to have been 200,000. Mr Carey* has assumed that the free population of that day may be taken at 185,000, and has shown that, commencing with that quantity, the addition of one third, as above stated, gives almost exactly the present amount, as follows:

1690	185,000	1750	1,035,000
1700	246,000	1760	1,380,000
1710	328,000	1770	1,840,000
1720	437,000	1780	2,453,000
1730	562,000	1790	3,270,000
1740	776,000	Result of census,	3,172,454.

The growth of population in England and Wales was, in the early part of the last century, but about 2 per cent., from which it has gradually increased with the improvement in the condition of the people, until it is now about 16 1-2 per cent., or about one half of our ratio. The census of the present year will probably give for Great Britain about 19 millions, and that of 1851 twenty-two millions. That of the United States in 1850 will not, in all probability, be short of 23 millions. In France the time required for the duplication of the population is above a century.—*Nat. Gaz.*

* 'Principles of Political Economy, vol. 3, p. 25.'

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